The Bombay Guardian.

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WEEKLY REVIEW.

—We learn that seven persons were received to the communion of the First Native Church, Ahmednuggur, on the 5th instant; and two who had been under discipline were restored. Three of the former were students in the Normal school; two were from the Girls' school; and two were aged women, the mothers of Native Christians. The First Church has now a membership of over 140.

—Another of the sepoys of the Marine Battalion who went with Dr. Livingstone has returned to Bombay. According to his own account he left Dr. Livingstone at least eight months ago. He says that he fell sick and was sent back by the Doctor; on his way to the coast, he was stripped and plundered and left for dead; remained *eight days without food or water*; was enslaved by an African; sold by him to another African; finally, after four months he reached Zanzibar where he remained six weeks in the hospital. He then embarked for Bombay, and was two and a half months on the voyage. He says that a week before he left Zanzibar, a letter was received there from Dr. Livingstone who was quite well. But it happens that letters from Dr. Seaward, Zanzibar, written more than a month later, (March 25th) convey no intelligence of the kind.

—Since writing the above, news to the 28th of March has been received from Zanzibar, and additional details regarding the fate of Dr. Livingstone have been published. It appears that the party of Mafites that attacked him consisted only of three men. They were armed with bows and arrows, he with a revolver, Moosa with a musket. Two of the men were shot by Dr. Livingstone, and the third by Moosa, but not before he had killed the traveler.

—So far as the Mohurrum festival has any meaning at all, it is commemmorative of the death of two distinguished Mahomedans, slain in battle. The *taboots* are intended to represent tombs. One would expect that under the influence of this ruling idea everything about the festival would be of a mournful character, and that all approach to revelry would be carefully avoided. In reality, however, more extravagant tomfoolery was never witnessed than annually runs riot through our streets, on account of this festival. Thousands of men and boys gives themselves up for many days to the most unbounded buffoonery, dancing by the hour, and contending who shall make himself most ridiculous. On Wednesday, the last day, when the tombs were carried in procession, there were probably 5,000 men, grown-up men, who danced for a distance of two miles, danced with an energy and frenzy that taxed every nerve and muscle of their bodies. It is a pitiable spectacle, when viewed as an expression of the religious sentiment of the Mahomedans of India.

—The *Hindu Reformer* says, "Superstition and idolatry have been the bane of this land, and unless our countrymen work to emancipate themselves from their trammels they can never succeed in rising in the world." We commend the following to the *Indu Prakash*:

"Read the biography of the gods as given in the Purans, and say whether you do not come across such traits in their character as are irreconcileable to your sentiments of morality? Whether your gods are immaculate? You shrink from the task, for the picture these gods present is too horrible to behold—their tale is too mournful to describe. And yet our orthodox brethren have set them on a pinnacle of greatness and superiority, the consequence of which is that, if idolatry has not entirely proscribed morality from the habitations of men, it has nevertheless compelled it to lurk in nooks and corners and hidden places. For idolatry has created a false standard of morality which, though it little succeeds in imposing upon men of knowledge whose number is limited, yet powerfully influences the conduct of the orthodox who constitute a majority.

—For the present, all fear of war between France and Prussia, has been dissipated by the decision of the Conference at London, that Luxemburg should remain neutral territory. Surely, this is a much more sensible way of settling international disputes, than by rushing to arms. The Peace Society has been for years insisting that nations should learn war no more, but settle all questions by international councils. We are not quite so far as that yet. We scarcely dare hope that even this Luxemburg question is finally disposed of.

We beg to acknowledge receipt of the Annual Report of the Municipal Commissioner of Bombay for 1866.

The Bombay Guardian.

SATURDAY, MAY 18, 1867.

THE ECCLESIASTICAL TITLES' BILL.

Our readers will remember the excitement that was awakened in 1850 in England, by the Pope's attempt to re-establish a Roman Catholic hierarchy. It seemed to the Protestantism of that day, a most outrageous proceeding that the land should be placed under the tutelage of bishops, archbishops and cardinals, just as though there never had been any Reformation. There was a tremendous excitement, but there was really very little to take hold of, and the Protestantism of England had to content itself with that very feeble and futile piece of legislation, "The Ecclesiastical Titles' Bill." The Bill was not intended to interfere with the Romish hierarchy, but to allay the feverish alarm of Protestantism. In the United States of America, the people and Government had seen with unruffled equanimity the appointment of archbishops and cardinals; chiefly, we suppose, because there is no Established Church, and the tendency is not to rely on the State for the protection of religion. Well, this Ecclesiastical Titles' Bill has come up again in the English Parliament, and the following notice of the action taken, from the *Saturday Review*, will very strikingly show the change that has taken place in England since Lord Russell wrote his Durham letter.

"The revival in the House of Lords, after sixteen years' unbroken slumber, of the Ecclesiastical Titles' Bill, is perhaps, at first sight, chiefly remarkable as an edifying exhibition of that 'godly discipline' of 'open penance' which the Church of England at this sacred season expresses her annual desire to see restored. It was a touching spectacle to watch peer after peer rise up in his place and make public confession in 1867 of the sins of 1851—the dignified impenitence of Lord Granville, 'who could not say that he wished to recant,' supplying the solitary exception which is supposed to prove the rule. In the House of Commons, where the Bill had also been aired the week before, even this exception was wanting. We speak advisedly. For once the official watch-dog of Parliamentary othodoxy did not indeed exactly forget to bark, but barked on the wrong side. Mr. Whalley 'looked upon the infraction of the law every day by Dr. Manning as so great a scandal to the country, and so discreditable to those in power, that he felt disposed to second the proposal for the repeal of an Act which was allowed to remain a dead letter.'

"The grand act of public recantation, as we have already observed, was performed in the Upper House, and the engaging frankness with which their Lordships almost unanimosly repudiated an Act which only sixteen years before they had almost unanimously passed sheds a lustre on the character of the British aristocracy. Lord Kimberley, who had voted for the Act, thought he had made 'a great mistake,' but humbly entreated forgiveness, on the ground that at the time he was 'very young.' Lord Grey also thought it 'a great mistake,' but had consented to its passing, in the conviction that 'it could not lead to any practical result whatever.' The Marquis of Clanricarde and Earl Stanhope, who 'had felt it their duty to vote for the Bill from sincere conviction' in 1851, had nevertheless 'seen reason to regret their vote,' and were anxious that the Act should be at once repealed. The Bishop of Killaloe, who appears to have been the only bishop present, would have voted against it had he been in the House at the time, and 'was sure that the repeal of the Act would be gratifying to all right-minded members of the Protestant Church.'"

This grand act of public recantation will probably be received by Romanists as a great triumph for their cause. They will say that the very indignation which was awakened by the Papal allocution of September 1850, only served to shed new lustre upon the power of the Pope, seeing that it accomplished nothing and that the Government of Great Britain now virtually apologize for having attempted to obstruct "His Holiness" in his ecclesiastical partition of their country. We agree with Mr. Whalley 'the official watch-dog of orthodoxy' that the scandalous infractions of the Act allowed with absolute impunity, are discreditable to those in power, and that the Act might as well be repealed.

The Pope treats England as his by right, and his partition of the country into archbishoprics, with resident cardinals, is intended as an assertion of his claims. He doubtless flatters himself that he has made great progress in the British dominions, and that his day of triumph is approaching. He has accustomed the people to look on without alarm, at the proceedings of his servants, avowed and unavowed.

These peers and commoners who take pains to show their contempt for the Ecclesiastical Titles' Bill, and are so ready to remove every shadow of an impediment out of the way of the Pope, when they visit Rome are denied the liberty of reading the Scriptures together, and of uniting in prayer. They must go outside the walls of the eternal city, and have Protestantism openly stigmatized in their own persons; or they may attend the worship at St. Peter and forget that their fathers died for the open Bible.

We read in the *Overland Mail* as follows:

"Archbishop Manning has solicited of the Pope an indulgence for one year to all who shall devoutly recite the Gloria Patri and Ave Maria, with the intention of obtaining from God the perfect conversion of the English nation to the obedience of the truth and intimate reconciliation to the chair of St. Peter. The Pope has granted the prayer by a rescript, which the archbishop has published, and in which we read the aspiration, "May this union be according to the spirit of this Holy See, the mistress of faith and truth."

"Mistress of faith and truth;" Rome is thus very appropriately designated. The Apostles said, We can do nothing against the truth. The truth was their mistress; she had power over them, not they over her. But Rome claims to be mistress of the truth. Therefore she, at her own caprice, grants men indulgence for transgressions of the divine command. The truth is what she is pleased to say, at the present hour; not the eternal word of God.

A HINDOO UTOPIA.

Vishnu Bawa Brahmachari, whom some of our readers may remember in connection with the "Discussions by the sea-side," 1857, (published by the Tract and Book Society) and also in connection with a book published by him entitled "The light of the Vedic Religion," has lately presented the public with a new production of his pen in the Marathi language. It is a little brochure of 26 pages, but it deals with a large subject, namely, the reformation of Government. Looking abroad upon the earth he sees that the nations of the earth are not well governed. Rulers do not understand the true principles of Government; they know not how to hinder crime; and because of this there is universal lamentation. But now, says the Bawa, "let rulers adopt the policy pointed out in this little book, and let subjects also make it their rule of life, and the result will be that all worldly troubles will cease, men will worship God disinterestedly and they will have leisure and opportunity to investigate thoroughly the Vedant Shastra, and to get a thorough experience of the Yog Shastra, while disinterested truth and affection will rule between man and man, and mercy, forgiveness, peace be the characteristics of men." In other words, what all Shastras, all prophets, philosophers, teachers, all instruction natural and supernatural has failed hitherto to accomplish, this little book of 26 pages is to bring about. The Bawa claimed for his former work, on Vedism, that it was inspired; yet it appears to have left society in very much the same unsatisfactory condition in which it has always been; after such a disappointment one is surprised that the author should be ready to predicate for this brochure such marvellous fruitfulness. *If* men will read it and adopt its principles; ah, there's the rub; society has never been without sages to show it the error of its way; but to put into it a heart to forsake the error, to embrace the truth, this has always been the great want.

The first paragraph following the introduction, runs thus:

"Hear, ye people. Whosoever is king of a country, let him proclaim that his people is his family, and all his children are to look up to him as their master, and the whole land is just his garden, in which his children the nation are, by his wise direction, to find their subsistence and be happy for ever. This is the first reflection to be made by the king: This kingdom is one house, this people one family."

Very well, what comes next? A declaration by the people that they will observe the orders of this king-father.

Then the ruler is by means of irrigational works to secure an abundant supply of water for all cultivable lands, so that even if it did not rain for twelve years, there would be no lack of water. The king is to gather all the produce of the country and store it in granaries all over the land for the convenience of the people. The king is to establish all sorts of manufactories, and the products of these are likewise to be distributed in store-houses over the country, where those that want them may come and get them. All the jewellery of the country is to be in the power of this king-father, who is to let the people borrow it when they need it and return it to his treasury. And so with everything else, including railways and telegraphs. And all classes of operatives, and husbandmen, and the king himself are to eat the same food, and get it out of the same store-house. And the king is to arrange all marriages, and give a new wife to every man who does not like his old one, giving the rejected wife to a new husband. All children at the age of five years, are to belong to the parent-king, who is to have them instructed and then to give them such employment as they are suited for. There will then be no thieving, strife, falsehood or murder, and no need of courts, and there will be no more famines, and all the desires of all men should be satisfied.

The Bawa, in his ardour, forgets to notice what is, at the very outset, an indispensable condition of success for his plan. He must get his king from heaven; one that never sinned, and one that can never possibly sin, and one that will live forever. There will still remain a slight difficulty; the millions over whom he is to reign, must each and all renounce their confidence in their wisdom and power, their love of independent action, their selfishness, their spirit of emulation, and be, one and all, content to move, act, think and speak, as the king-father may dictate. He is to be mind and heart and soul to the nation. Evidently then, the world is not ready for the Bawa's millennium. It must first be converted, and all the sinners changed into saints. Surely a mighty change must pass over society before women of every degree may be entrusted with rubies and pearls and all matter of exquisite ornaments, without the slightest danger that they will fail to return them.

It is evident that the Bawa himself has not the wisdom necessary for this parent-king. He is evidently unacquainted with the laws of God, the laws of morality. A shocking state of society he would have, assuredly, where every man can get rid of his wife whenever he fancies that he would like some body else better. One is surprised to find a person devoted to celibacy by his religious profession, catering so very liberally for the amorous propensities of men.

We believe that the Bawa has never thought it worth while to master the English language. We may accept this book as a specimen of what the Hindoo mind would this day be, if there had been no educational work carried on here by the men of the West.

Here is some of his pantheism: "Oh universe-becoming and wise God, thou hast become this whole world, thou art the body in which I dwell, and the mind with which I think, and thou art the I by which I think that I am I." But our readers will cry, Enough.

THE KINGDOM OF HEAVEN. X.

"*And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.*" Rev. xxi. 2.

This mention of the holy city is preceded in the book of Revelation by copious references to another city, Babylon the great. A comparison of the descriptions given of both, shows plainly that the one is really what the other was in pretension. And as the holy city is also spoken of as a bride, the bride of the Lamb, two metaphors being boldly blended, so the city Babylon is represented as a woman, professedly the bride of the Lamb, but really a harlot and the mother of harlots. This correspondence is to be noticed; it will assist us to understand the characteristics of the kingdom of God which appeared to John in the likeness of a holy and beloved city descending from heaven. Let us further notice that before Babylon appears on the scene, we have mention of a woman, clothed with the sun, the moon under her feet, and a crown of twelve stars upon her head. This woman is undoubtely the church of Christ as left by the apostles. The period of time indicated by the 1260 days, during which this woman should remain in a depressed and harassed condition in the wilderness, is that during which Babylon, the usurping woman, should remain in the ascendency. The judgment of the great city Babylon is the necessary preliminary to the manifestation of the new Jerusalem in her appropriate glory; and along with the Alleluia 'he hath judged the great whore which did corrupt the earth with her fornication,' we hear the Alleluia, 'Let us be glad and rejoice, and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready.' (Rev. xix. 2, 7.) They that offend and them that do iniquity are to be taken out of the way; then shall the righteous shine forth in the kingdom of their Father.

But some have the impression that a broad and absolute gulf of 1,000 years stretches between the overthrow of Babylon, Rev. xviii and xix, and the descent of the new Jerusalem, xxi. For is it not so stated in the 20th chapter? Have we not there the binding of Satan, the judgment by the saints, the first resurrection, the millennial reign, the release of Satan, the final conflict and the final judgment? Let us look into the matter; perhaps we shall find that all these events are not necessarily to be understood as inter-

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mediate between the overthrow of Babylon and the glorious epiphany of the church.

You may observe that even in the 20th chapter, there is *the beloved city*, the city of the reigning saints, and this city is not taken away, but they are destroyed who attempted to take it away.

Observe, next, that all the wicked are destroyed in the 20th chapter. The final judgment has been followed by the execution of its penalties. There remain no more sinners to be chastised or converted. But at the beginning of the 21st chapter, in immediate connection with the description of the descending Jerusalem, we have the Gospel proclamation, 'I will give unto him that is athirst of the fountain of the water of life freely.' And in the latter part of the chapter, in the very heart of the plan of the holy city, we are told of the kings of the earth bringing their glory into it, and of the open gates through which, day and night, the glory and honor of the nations are brought into it. And there is a prohibition to whatsoever defileth to enter therein. And in the 22nd chapter where the description glides into that of a new paradise, we are told that the leaves of the tree of life are for the healing of the nations. Consequently, we may not regard this glorious appearing of the city of God as posterior in time to the events mentioned in the 20th chapter, or as preceded by a period of 1,000 years.

Again, the angel which shewed John the great city descending from heaven, was one of the seven angels which had the seven vials full of the seven last plagues, XXI. 9. Now these last plagues were poured on Babylon. In XVII. 1 we read, 'There came one of the seven angels which had the seven vials and said, I will shew unto thee the judgment of the great whore that sitteth upon many waters.' This particular goes to show that the true city of God appears in her appropriate majesty, when the usurping city is taken out of the way.

It is to us, the men of this dispensation that the promise is addressed, 'Upon him that overcometh I will write the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God, and my new name.' Observe it is not the name of the city in heaven, but the city that cometh down out of heaven from God, the city which John saw, and for the manifestation of which Babylon was taken out of the way.

Compare what is said about John's falling at the feet of the angel in Rev. XIX. and XXII, and it will be difficult to assign the two descriptions to two different periods. Bearing in mind what we know of John, of his intense and single-eyed devotion to the Saviour, of his utter abhorrence of idolatry, and of the wonderful measure of divine knowledge bestowed upon him, it is impossible to entertain any other opinion than that he mistook the angel for Christ himself. The angel was clothed in the same glory in which Christ had appeared, Rev. I, and on the mount of Transfiguration, in that glory which Christ has promised to his people, John XVII, 22. John himself in his epistle (III. 2.) says, We know not what we shall be, but we know that when he shall appear we shall be like him for we shall see him as he is. Joint-heirs with Christ. Made like unto the angels. See in how many particulars the two descriptions are alike. In the first, the angel is revealing the wife made ready for the Lamb, clothed in fine linen clean and white (shining); in the second, the bride, the Lamb's wife. In the first, the falling down to worship, is preceded by the words, These are the true sayings of God; in the second, by the words, These things are faithful and true. John in the first is checked by the words, See thou do it not: I am thy fellow-servant and of thy brethren that have the testimony of Jesus: worship God; for the testimony of Jesus is the spirit of prophecy. This is only another way of saying, Of thy brethren the prophets. In the second the angel says, See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book; worship God. The answers are essentially the same; not more different than the reports of the same words often are in Mathew and Luke. So that we may reasonably conclude that in the two descriptions we have the same transaction; two because we have the two distinct notices of the Lamb's wife made ready for her husband.

It is remarkable that John should fall at the feet of the angel, not when he first sees him, but when the latter shows him the glory of the Lamb's bride.

The book of Revelation is a book of symbols. The most determined literalist is met at every step by descriptions and expressions which even the mildest fancy will not allow him to regard as other than symbolical. Perhaps we speak too favorably of some men's fancies; for we remember that one modern commentator insists that an army of two hundred millions of horses with lions' heads, belching out fire and brimstone, is to come against the present Emperor of the French. But leaving such men out of court, we may say uncontradicted that the book of Revelation is a book of symbols. The things, the creatures, the actions, the costume, the accessories, everything is symbolical. And not the numbers? Yes, the numbers also, assuredly. The book would be faultily constructed, if it abandoned symbol only when it came to speak of numbers and periods. As the expression 'virgins,' and the description 'sealed on their foreheads' are symbolical, so is the number 144,000. The 1260 days cannot therefore mean so many days strictly; and the 1,000 years cannot mean 1000 years strictly. The period shall be as 1000 years, *in some respects*. A thousand years of vanity and sin are not to be compared with a thousand days of holiness, peace and blessedness. The millennium to which the church looks forward is an unending millennium; nor can the saints ever reign in the true and full sense of the word, until Satan is banished irrevocably to his own place.

NOTES FROM AN INTERLEAVED BIBLE.—

John IV. 20. 'Our fathers worshipped.' This was the only assignable reason, and it is one that satisfies men generally. She had begun to doubt whether it was a sufficient reason.

25. 'Which is called Christ.' These are the words of the evangelist, not of the woman, and they should be in a parenthesis. John is writing for some who are not Hebrews.

'Will tell us all things,' i. e. authoritatively, will settle all disputed points, determine what is true and what is false. Christ does this for those who receive him, and so far as they receive him. The Christian is one who lets Christ tell him all things, decide what opinions he shall have and what reject. Alas! how much is still unsettled, still disputed among Christians; he speaks, but they are not silent long enough to hear what he says. There never was a time when a greater variety of sentiment prevailed in Christendom, than now; and men are looking forward, even as Jews and Samaritans were before the Messiah came, for the solutions that he would bring. And these solutions we have; in his second coming Christ will tell us no more than he has told already. If we are ignorant, it is not for want of the means of knowing, but for faith to receive what he has spoken. His word shall judge us in the last day.

34. Faith alone could see the connection between words spoken to a woman, in this secluded place, without witnesses, and the fulfilment of the work of redemption, the salvation of a world implied in the words 'to finish his work.' But Christ finished his Father's work in the sense of doing thoroughly whatever he did, so that every act was a real step forward to the grand consummation. If the details had been unfinished, the work would never have been accomplished. How much of our work is lost by not being finished. We too soon believe it concluded.

John gives us *specimens* of Christ's work. This account of a visit to Samaria is just a specimen. So Nicodemus, and the man at Bethesda.

35. 'Look on the fields.' My meat is to provide spiritual harvests, food for the souls of mankind.

36. There is this community of labor in the church. No man sows all the seed of his fruit, or reaps all the fruit of his seed. He enters necessarily into the labors of others, and others enter into his. Every man's influence must be mingled with the influences of a hundred others, to produce a good result. Where then is boasting?

Epitome of News.

SATURDAY, MAY 11, 1867.

—Our next Overland Mails close on the 14th, 20th and 24th, at 7 A. M.

—*Bombay Gazette*; Calcutta: "The installation of the Rev. Dr. Steins as Vicar Apostolic of this part of the Roman Catholic world was a great success, and the sermon which was then delivered by that prelate has produced a very favourable effect upon that class of the community which recognises Rome. The ceremony contrasted favourably with that which was witnessed at St. Paul's Cathedral, when Dr. Milman was installed as Bishop of Calcutta, and I am not at all surprised about it. The Church Of England has never yet succeeded, and I do not suppose she ever will succeed, in producing the "genuine article." In spite of your endeavours to shut out the mortifying fact, when present in one of our churches, and listening to the music plus the intoning and all that sort of thing, the conviction is forced upon you that the whole affair is thoroughly Brummagem. By the way, one of our chaplains who has long been notorious for his "shockingly low church views," has suddenly effloresced into a thorough going Ritualist, broken out, in short, all crosses and intoning, and the rest of it, to the great horror and scandal of his congregation."

—*Times of India*; Calcutta: "The Viceroy has exempted all Missionaries from the payment of License Tax. This has followed as a sort of necessary supplement to the exemption of Junior Chaplains, What is to prevent the exemption being carried to every sort of priest or officiator at idolatrous shrines, or vagabondry of every kind that is done in the name of religion? It is just possible now that exception has become the rule, that the whole scheme will be dropped."

—The same: "We understand that one of the first improvements that is to be effected in the equipment of our infantry soldiers, is the abolition of the present knapsack or pack. This encumbrance, which hinders free respiration and the easy movement of the arms, is to be superseded by a light valise, carried where the ammunitio-

pouch now hangs. It will be something like the cavalry valise on a smaller scale, and will rest upon the hips, across the back, being supported by a light strap or belt from the shoulders. The relief thus obtained will doubtless be hailed by our rank and file as a great boon, and is, we hope, a prelude to other necessary reforms. We believe that there will be, at the same time, a decrease in the number of necessaries that the soldier has to carry."

Why could not this have been thought of, generations ago? Burdened as the soldier is, he is but half himself.

—An address has been presented to the Hon'ble C. G. Erskine, by Native gentlemen.

—*Indian Public Opinion*:—"The Maharajah of Cashmere convened three *Sobhas* or religious societies after the sacred bathing, and is said to have assembled all the Brahmins and Pundits to solve the question, whether or not the Ganges would dry up within the next twelve years as is given out by the Hindoos. The Pundits unanimously decided that the Ganges (that part of it where the Hurdwar bathing is held), would never dry as long as the world existed. The Maharajah, hereupon ordered that fifty thousand *Pothees* should be printed on this subject, and distributed gratis to remove the doubts of the people."

"The Maharajah of Jodpore has sent a *Khareetah* to the agent of the Governor General at Marwar, expressing a wish to open the Railway line in his territory. His Highness has contributed one hundred rupees per annum to the Scientific Society at Allygurh, and is busily engaged in establishing hospitals, schools, and *sarais* throughout his dominions."

MONDAY,—May 13, 1867.

—The English Mail of April 20th arrived on Saturday.—Heads of Intelligence:

The German Parliament has been closed by the King in person in a speech congratulating Germany on the achievement of unity.

The Government at Berlin has published an official declaration denying that special military preparations are being made by Prussia.

It is stated that Holland, Belgium, France, and England are about entering into an offensive and defensive alliance.

In the Italian Chamber of Deputies the Premier has refused to explain the reasons which led to the resignation of the Recasoli-administration.

The Italian government has taken measures to secure the inviolability of the Papal territory.

The Italian Chamber of Deputies has approved of the Austro-Italian Treaty of Peace by a large majority.

Admiral Persano has been found guilty of disobedience, incapacity, and negligence, and sentenced to be degraded and dismissed the Italian service.

A descent upon Rome, by volunteers led by Garibaldi, is apprehended.

The Supreme Court of the United States has given judgement in the case of the Peterhoff. The ship has been restored to the owners.

M. Emile Girardin has been condemned to pay a fine of 5,000 francs for a recent article in the 'Liberte.'

Her Royal Highness Princess Christian has given birth to a son at Windsor Castle.

Mr. W. H. Kerr, Madras Civil Service, has been permitted to resign.

The Prince of Wales has received an address from the Indians of the Red River settlement requesting the honour of a visit.

The great University boat-race has again been won by Oxford.

Reform meetings, condemnatory of the Government Bill, are being held in various parts of the country.

An expedition is to be despatched to inquire into the fate of Dr. Livingstone.

The Cretan insurgents still hold out, and are said to have concerted fresh measures for the renewal of the campaign.

—A telegram from Akyab was received in London in one hour. Perhaps the six hours' difference in longitude were not allowed for by the paragraphist.

—*Home News*:—"A ghostly ship, which might well have been that of the 'Ancient Mariner' of Coleridge, sailed into Rona's Voe, Shetland, on the 2nd of April. Battered and crushed, sails and cordage blown away, spars and planking destroyed, gaunt scurvy stricken human beings looking over the remnants of her bulwarks, dead men on her deck, and dying men below—such was the spectacle upon which the people who had put off from the shore gazed with amazement and horror. The vessel was the whale ship Diana, of Hull, which (says the 'Scotsman') sailed in the month of May last year from Lerwick with a crew of 54 men all told, of whom about 30 were Shetlanders and the rest English, and was last heard of beset in the ice in the month of September. As the tidings of the ship's arrival went through Shetland, the relatives of her crew journeyed to her to meet their living and to claim their dead. No one was missing. Her captain, with nine of his men dead by his side, lay on the bridge. Five men were fit for duty; and of these two were able to crawl aloft, and the remainder were lying below sick or dying. As the ship came into the port another man died. Most pitiable sights of all were the ship's boys, with their young faces wearing a strange aged look not easily to be described."

—*Overland Mail*:—"The Rev. Thomas Legh Claughton, M. A., vicar of Kidderminster, has been nominated by Lord Derby to the Bishopric of Rochester, rendered vacant by the death of Dr. Wigram." (He was five years Oxford Professor of poetry.)

"The *Law Times* states that the Ritualist prosecution will be conducted by Mr. Coleridge, Q.C.,; the Rev. A. H. Mackonochie will be defended by Sir R. Phillimore, the Queen's Advocate, and Dr. Deane, Q.C. Mr. Murray Dale is the solicitor for the prosecution. A very large subscription has been made for the defence, and contributions to the defence fund are pouring in from all parts of the country. The Ritualists threaten proceedings against their prosecutors for departure from the rubrics by non-observance of their directions."

"The brother of the late Rev. John Keble has written to the *Guardian* to contradict a report which has been circulated, "That Mr. Keble, shortly before his death, sent for Dr. Manning (or Dr. Newman) in order to be received into the Roman Church; but death overtook him." The statement, Mr. Keble says, is utterly without foundation"

"The *Western Times* says that Miss Geraldine Hooper, a young lady of about five and twenty, and belonging, it is said, to Bristol, has been delivering "gospel addresses" at the Bath Saloon and the Royal Assembly Rooms, Torquay. She has produced a profound impression, and her services are densely crowded, hundreds being unable to obtain admission—in fact, the rooms are invariably filled an hour before she commences."

"The Salle Evangelique, situated in the Mission Ground of the Park of the 'Exposition,' was opened on April 13 by the Earl of Shaftesbury, who explained the objects which the founders of the hall had in view—viz., preaching the Gospel in different languages, and holding meetings connected with Christian and philanthropic effort. Geheral Baron de Chaband Latour then addressed the meeting, heartily welcoming Lord Shaftesbury and the others co-operating in this movement. He was followed by M. Guizot, who, in an eloquent speech, rejoiced in religious liberty, but reminded his hearers that that was little worth without religion itself. The meeting was also addressed by Bishop Stevens of Pennsylvania, Pasteur Monod, and the Rev. Dr. Elridge; and was closed by Pasteur Fisch offering prayer and pronouncing the benediction. Two English services every Sunday—one at 11 A. M. and one at 7 P. M.—will take place; a service in German or French at 9 A. M.; a service in Dutch, or Swedish at 1 P. M.; a service in Italian, Spanish or Portuguese, at 3 P. M. These services are not designed for persons resident in Paris, but for those who may be in attendance at the Exhibition, and therefore unable to attend public worship in Paris. Possibly other short services for the benefit of workmen may be added. Due notice will be given of services in Oriental tongues."

"It appears that the adjournment of the U. S. Congress until July, coupled with the declaration that if there be then no quorum the Congress shall stand further adjourned until December, is not a mere formal adjournment. A similar adjournment has never before occurred in America. It is understood in Washington that, if during the intervening three months the President shall faithfully execute the reconstruction measure, no quorum will be present in July; if otherwise, Congress will assemble, and the impeachment will then be carried out."

—*Delhi Gazette*:—We hear that a lady attached to the American Zenana Mission, Calcutta, has been engaged by the Maharaja of Jeypore to superintend the girls' school established in Jeypore. She has reached her destination and entered on her duties."

TUESDAY,—May 14.

—*Madras Observer*:—"Amongst the signs with which the present times are teeming, we cannot but notice the attempt to revive so-called "religious brotherhoods" in once Protestant England, contemporaneously with a very energetic movement on the part of the people of Italy to get rid of the incubus which that 'institution' has proved to be upon their reviving liberty. It seems hardly credible that in this nineteenth century, some hundreds of clergymen, with the solemn obligations of our Protestant oaths and formularies resting upon them, should even propose to themselves the idea of re-establishing a system which the whole united voice of Christendom, whether Roman Catholic or Protestant, has pronounced unsuited to the age, and yet not only have some two hundred and nine clergymen presented a petition to the Archbishop af Canterbury and his Suffragan Bishops, praying them 'to advise and frame some sort of religious life for men, but stranger still, their lordships occupied a considerable portion of the time of their annual Lambeth Conference in the grave discussion of the subject; time which, we think, would have been much more profitably occupied in devising measures really calculated to check the growing canker of Popery which is undermining the vitality and threatening the existence of our Church."

—Committee Minutes of the Church Missionary Society:—"The Dean of Westminster expressed by letter his desire to recognise the Church Missionary Society as one of the two great auxiliaries in the Missionary work of the Church of England, by granting the use of the National Sanctuary, Westminster Abbey, for an annual sermon on behalf of the Society, to be preached early in May, during his tenure of the deanery, and the Committee directed the Secretaries to express their cordial acceptance of the offer of Westminster Abbey for a Missionary Sermon, and ther gratification that the Society's position in connexion with the Missionary work of the Church had been thus recognised."—

—*Delhi Gazette*:—A few years ago in India, and we dare say in some parts of it even now, a man who has discovered 'compassing' the death of his sovereign by the well-known artifice, so much in vogue in Europe in the middle ages, of constructing a wax model of the person whose death you wish, and piercing it in vital parts with pins and needles, repeating muntras, or prayers of charms all the while, would have had a short shrift and speedy passage to another world. But the Maharajah of Jeypore hearing that some of the leading Brahmins of the sect opposed to him in religious tenets (and our readers doubtless recollect the great religious discussion at Jeypore recently described in our columns) were so engaged, sent an officer to summon them to the palace. Not many years ago, they would have had a good chance of being skinned alive or impaled, or put to death in some dreadful way. The Maharaja, however, had the good sense to tell them they might go on making images of himself as long as they pleased, and mutter as many muntras and anathemas as they liked, and pray for his destruction till they were hoarse, but the only effect would be that they would disclose their own bad intentions and wicked desires without injuring him in the least.

—*Times of India*:—The erection of a new Secretariat building for the accommodation of the Secretaries to the Government of Bombay, the under-Secretaries, and the members of their several Departments, was commenced on the Esplanade about ten days ago; and as it is likely to be one of the handsomest edifices in Bombay, a few words of description may not be out of place The building, which has been designed by Capt. Wilkins, R.E., is to be in the Gothic style of architecture, based on Italian forms—a style which is very well adapted for a hot climate like that of Bombay. The site selected for the edifice is a very appropriate one, being on that of the old Ramparts, on the eastern side of the Band Stand, and as its greatest length will face Back Bay, nearly every portion of it will be exposed to the cool sea breeze. The Secretariat will run north and south, and its principal facade will face the west. Its length from north to south is to be 476 feet, its extreme breadth, including a carriage porch, 85 feet; and at each end it will have a wing 145 feet long, terminating in octagon bays. The edifice will be four storeys high, the basement, which is on a plinth of 2½ feet above the level of the ground, is to be 16 feet high; the first floor, 20 feet, the second floor 15 feet, and the third floor 14 feet high, making a total height of 65 feet."

It is to cost Rs. 12,63,000 and be five years in building.

—*Indian Daily News* :—"Some time ago when the Maharajah Sindia of Gwalior received an intimation from the Government of the desirability of breaking up his regiments and disbanding them, he was greatly annoyed at the arrangement. But we now learn from a letter recently received from Gwalior, that his views have considerably changed on this subject. When he read the letter from the Viceroy assuring him that such a course would be greatly to his advantage, he at once decided that the troops should be disbanded, and the fort made over to the British Government."

—*Bombay Gazette* :—"The mail that arrived on Saturday brought despatches from Colonel Merewether, stating that the condition of the British captives in Abyssinia is still unchanged."

—Mr. J. L. Campbell, Judicial Commissioner, Central Provinces, will act as Chief Commissioner, during the absence of his brother, says the *Bombay Gazette*.

—The *Pioneer* hears that cholera has appeared in Fyzabad, principally among native pilgrims to the holy places of Adjoodhia, and that there have been also one or two stray cases among the troops stationed there.

—*Bombay Gazette*; Paris :—"To-morrow, being Good Friday, will be celebrated by the usual ecclesiastical performances. The washing of the feet of a certain number of poor people, will be accomplished to-day, by the Pope, and the sovereigns of Austria and Spain, with all the concomitants of Royal Ceremonial, also by various Archbishops and other Church dignitaries, with as much splendour as their means permit. At four o'clock this afternoon "Darkness" will be performed at the leading Churches; and religious ceremonies will take place in the evening. To-morrow the *Stabat* of Rossini and other immortal marshallers of minims and quavers, will be given, with the aid of the best instrumentists and leadiug singers, in the principal Churches."

"The musical world is becoming a good deal excited about the pianos exhibited by Messrs. Steinway, of New York, in the Palace of Champ de Mars. The leading makers of this Capital, with Madame Erard at their head, and a select gathering of the leading pianists, were present, a few days since at the trial of these pianos, in the Section of the United States. It appears that the exceptional sonority of these instruments, loud enough to drown the multitudinous roar of noises by which they are surrounded and which has thrown the group of excellent judges into a sort of stupefaction, results from the employment of twisted strings, an entirely novel idea which will doubtless secure to the Steinways the principal medal in their department."

—Great Britain has 39 armor-plated vessels; France has 60.

WEDNESDAY,—May 51.

—*Times of India* ;—Paris; the Universal Exhibition :

"A few yards from the electric phare is the group of Egyptian constructions, built, at a cost of from three to four millions, by the Pacha of Egypt. One is, materials apart, an exact model of the temple of Philae, constructed under the Lagides dynasty. It contains the museum of Boulacq, collected by M. Marriette. The columns have for capitals the gilt head of the Egyptian Venus with her calf's ears. It is approached by an avenue of sphinxes, which is entered by a pylone or ancient Egyptian gate. The okel or inn of Upper Egypt in the olden time is a beautiful object. Its polychrome decorations are no less pleasing to the eye, so far as an harmonious combination of colours goes, than those of Prince Napoleon's villa. It occurs to me that the Pompean style was borrowed from the Egyptians; but the Greeks and Romans in forms of their ornamental designs far surpassed their masters. This inn is admirably adapted to afford shelter from a burning sun. As it is, it shelters a raised plan of the Isthmus of Suez and Lessep's canal. In close proximity to it I noticed a beautiful cupola crowned Kiosk, which, I was informed, is an exact image of the little palace in which the present Viceroy of Egypt first saw the light. His Highness will live here during his approaching visit to Paris. The Chinese pavillion is not Chinese; but the Morocco tent and Tunisian house are genuine articles. They shelter a tribe of dirty Africans, greatly given to drink out of the neighbouring fountain. One of these Africans plies the trade of barber: the others are the staff of a moslem *cafe*, where Mocha and chibouks are served at a moderate cost, and a barbarous clang of musical instruments perpetually kept up. The canvas Mexican temple is an affair of private speculation. After the manner of itinerant theatres the whole of the show is outside, so that nothing is to be gained by paying an entrance fee. The south-eastern side of the park contains some models of Russian houses made of pine, which are destined to serve as models for the architects of suburban French villas; a Bavarian temple; a Swiss chalet; a French model farm; the reproduction of a portion of the royal gardens at Potsdam; statuettes in terra cotta, and the famous equestrian statue of King William, round which groups of Frenchmen, with irony written on their faces, continually gather. His Majesty's head is turned towards the avenue leading to the military school, and which is a continuation of the largest arc of the principal building. Facing him is the Belgian fine arts annexe, and a mean equestrian statue of the late King Leopold. On passing Leopold you meet a gate on the left, by which you enter the horticultural exhibition. This corner of the park is sure to become the favorite one, owing to its superb flora, its greenhouses, cascades, and shady alleys. Those cascades are supplied from a reservoir on the top of the heights of Trocadero, into which 5,000 cubic metres of water are daily pumped from the Seine. The total diurnal hydraulical supply of the Exhibition is double that quantity."

—The Hon'ble Samuel Mansfield has been sworn in as Member of Council.

—The Bombay Mechanic's Institution have made the following awards :—"That a silver medal be awarded to Mr. David E. Gostling for his design No. 1 of a block of buildings containing dwelling accommodation for four European families, being the best; and a silver medal to Mr. Raghoba Narrayen for his engineering drawing of a Protestant Church,"

—*Bombay Gazette* :—"So far as the telegrams enable us to judge, it seems possible that the Conference would never have been held at all, and most certain that, if held, it would have failed in attaining its object, but for the prudent yet energetic conduct of the English Foreign Minister. Lord Stanley acted at first as Lord Russell would have done in like circumstances; he gave much wise advice to both France and Prussia, and proposed that they should exhaust every means of arranging the difficulty through the mediation of the neutral Powers, before bringing on Europe the terrible calamity of a great war. But, when he found his advice was listened to, and that the disputants were willing to submit their respective claims to the decision of a Conference, he went further than Lord Russell would have dared to do, and, instead of shrinking from the legitimate consequences of his own policy, gave the guarantee of England that the settlement he recommended should not be violently disturbed without the employment of her armed force to withstand the aggressor. This is the real meaning of the arrangement agreed to by the Conference; and we do not wonder that Lord Stanley hesitated a day or two before venturing to give such a pledge. The decision he came to amounts to nothing less than a reversal of the whole system of foreign policy that has of late years ruined the prestige of England. In defiance of modern prejudice, but in the interest of the peace of Europe, Lord Stanley has deliberately revived the old policy of maintaining the balance of power by means of guarantees given by England to weak continental states."

—The *Englishman*:—A report is again current that the Nana of Bithoor is still alive in Nepaul. Surely the Resident at Khatmandoo might set this matter at rest once and for all."

—The *Friend of India* says that Max Muller's new translation of the Rig Veda will be published in eight volumes, two a year, for four guineas, 750 subscribers are obtained.

THURSDAY,—May 16.

—Galle, May 15th; China news: The Tycoon has declared his intention to carry out the treaties with the various nations to their fullest extent. A diplomatic interview in relation thereto between the Japanese Government and foreign representatives will shortly take place.

In China, Sir R. Alcock is about paying an official visit to the treaty ports and Hongkong.

Correspondence has been opened between representatives of the treaty powers and the Chinese Government with a view of placing the pilotage at the open ports under direction of imperial customs.

A band of Nienfi, five thousand in number, are prowling between the Sieh woods and Kinkiang.

Advices from Hankow report the Nienfi within sight of that city. They have gained some successes over a portion of the Imperial army in Hupeh.

It is stated that the new ports, namely, Nanking, Kuingchow and Winchow, will be open to foreign trade.

—*Our Paper* has made a discovery. Speaking of the Abyssinian Theodorus, he says: "The Emperor naturally is generous and warm-hearted, and the only way to deal with him successfully is through his better feelings."

—The *Rast Goftar* has an article on the recent marriage (the third of its kind,) of no less a personage then Mr. Kessowji Naik, one of the cotton dealers and the head of the Seyta Banians of Bombay. "The European community of Bombay will be surprised to learn that this leader of his community has just now married a girl fifteen years old. His first wife died several years ago, leaving sons, who in their turn have become fathers. Mr. Kessowji married a second wife, who is still living, but is in a weak state of health. Upon this Mr. Kessowji, now aged fifty,—an age which in India is considered rather an advanced period of life, especially for a person about to marry—takes to wife a girl who is hardly out of her teens."

—A vessel from Zanzibar, March, 28th, brings the following news of Livingstone's disastrous expedition, reported by the *Bombay Gazette* :—"It would appear that nearly the whole of the Johanna men, who accompanied the doctor for the purpose of carrying his baggage, have returned to Keelwa, and have been submitted to a searching investigation as to the circumstances attending the murder. From their statements we gather that Dr. Livingstone had stopped for a short time at a village, named Gomani, when, upon his giving instructions to prepare for journeying onward on the following morning, he was informed that the Mufati men (a wild tribe) were out, and that they were a most revengeful race, and would probably attack the travellers. The doctor seems unfortunately to have set out on his journey, despite this warning, and crossed a river near Gomani in canoes. Soon after landing he was attacked by three Mufati men, two of whom he shot, but the third crawled behind him and cut him down with a hatchet, upon which the whole of the Johanna men fled and returned to the village of Gomani, not, however, before Moosa had shot the murderer of his master. Upon reaching Gomani, they reported the circumstances detailed above; and on the following day returned to the spot with a large party of villagers, when they found their unfortunate master lying where they had seen him fall; but stripped of his clothing and robbed of everything he possessed. They state that they scratched a large hole in the ground with their hands, and buried their late master therein.

"The men have also described the track of the great traveller, most accurately to Dr. Kirk,—a most intimate friend and fellow traveller of Dr. Livingstone's—to whom the latter seems to have communicated his route before leaving Zanzibar. Dr. Seward spared no efforts or expense at Keelwa to ascertain the truth, before sending the men on to Johanna, where they received their pay from the Consul from the date of their engagement with Livingstone to their return to Keelwa. We believe that a detailed account of the above was recently forwarded to the Home Government as well as to the Government of Bombay by Dr. Seward."

—15 tigers have been killed in the Mhow jungles by a shikarring party.

—The *Southern Cross* is not satisfied with Mr. Day's Antidote to Brahmaism. He says:

"Every written revelation requires some living authority to authenticate and interpret it. And it is in ignoring the co-ordinate authority of Scripture and of the Church, that Mr. Day leaves his own system exposed to all the charges of uncertainty and variation, which he sees to be fatal to Brahmaism. Holy Scripture contains the Law; the Church is the guardian and exponent of that law. As our article teaches,—"The Church hath authority in controversies of Faith," and is the "witness and keeper of Holy Writ." Both under the old and new dispensation, the Church was existing and organized before there were any sacred writings. And from the first her living voice has afforded an unfaltering testimony to those Scriptures which holy men wrote under the inspiration of the Holy Ghost."

Is not this just what a Romanist would write? The assumption is that there is more evidence for the Church than there is for the word of God. A man must first believe in the Church, then in Christ.

FRIDAY,—May 17.

—*Times of India* :—"The great improvement in the telegraphic communication with Great Britain within the last few days is owing to a great extent to the damage done to the line by the floods in the vicinity of Bagdad having been repaired, but chiefly to the efforts made by the Indo-European Tele graph Department to secure a better working of the lines through the continent of Europe. The Austrian, Prussian, and Dutch Governments have, we learn, made arrangements by which one of their lines shall always be reserved for Anglo-Indian messages, and telegrams are now forwarded from Great Britain as far as Belgrade without the possiblity of being delayed by local traffic. From Belgrade to Constantinople the Turkish authorities are putting up an additional wire for Indian messages, which will shortly be completed, and there will then be some hope of messages regularly passing between Kurrachee and Great Britian in only a few hours. We also understand that strenuous exertions are being made to improve the working of the line via Persia and Russia, and as Anglo-Indian messages are, before long, to have the same advantages by this route that they now have via Turkey, there is a good prospect of one of the two lines being always in efficient working order."

—Deaths last week, 328.

—*Sindian* :—"We learn that an accident has occurred on the Sonari Lake. Full particulars have not been received, but we learn that while a party of upwards of forty Kojahs who were on their way to visit the shrine of some favourite *Pir*, the boat in which they were crossing was *snagged*, filled and went down, the accident causing the death of twenty-three persons."

—It appears that children are kidnapped in Sind and sold into slavery on the Mekran coast.

—The Maharajah of Gwalior is to keep his troops till October.

—The *Powla* says :—"In nothing does Anglo-Indian society more eminently shew itself to bear the character which all new-comers give it of being behind the advanced state of things at home, than in the way its old newspapers treat of the latest developments in the ecclesiastical world. They fill columns with platitudes, but never yet have we met with an article in their columns that shews anything like a mastery of the subject. We allude particularly to the *Bombay Guardian* and the *Friend of India*."

Further on, our contemporary intimates that this "mastery of the subject" is possessed by the *Southern Cross*. Our modest contemporary is, we think, entitled to the same praise that the Allahabad journal deserves.

—*The Bengalee* : "Not one in a thousand, not one in ten thousand can talk of the Joint Hindoo Family without a shudder. The men are fiends, the women are furies. There are dark spots which defy desciption by language. Every third man—without risk of miscalculatien, every fifth man—in the nation is rendered miserable for life through this terrible curse. When the Jonit estate has to be maintained crime loses all its horrors; the most unprincipled in the family become its adviser and executive.

The women are the hardest combatants, and the widows the greatest heroines. They watch the young husband and the young wife with the hate and the jealousy of a step-mother. The married couple cannot peep at one another during the day without finding themselves the objects of the bitterest persecution. The normal condition of husband and wife is upset during the day, and during also that part of the night which is not devoted to rest. In some families, owing to poverty of house room, even this indulguence cannot be obtained. Can a more monstrous state be conceived, and can it be wondered that the young men, withheld from the society of their wives, should run greedily for amusement into brothels?" The *Friend of India* adds : "The writer then condemns the English Courts which put every obstacle in the way of the destruction of the system. That all this is within the truth we have but to read Dr. Chever's work on Medical Jurisprudence in India to understand. No one has watched native life out of the Presidency cities who could not cite many an instance of crime due to the joint system. Yet the *Bengalee* and his countrymen who suffer do not *act*."

—The four Roman Catholic Bishops in Madras, Mysore, Pondichery and Madura, are leaving for Rome to attend what one of their papers calls "the great festival in honour of the holy apostles Peter and Paul and the solemn canonization of saints, which is to take place in the month of June."

TELEGRAPHIC NEWS.

—*London May 7th.*—The Reform demonstration in Hyde Park yesterday passed off quietly, the legality of the gathering being admitted. The press censure Mr. Walpole (? for his attempt to prevent a demonstration.)

The Reform Bill progresses. The Government has agreed to the principle of a lodger franchise, and modified the clause relating to compound householders.

Italy and Belgium have been invited to join the Conference on Luxembourg.

The German papers persistently assert that France is continuing her armaments.

The Bombay mail of April 14th was delivered in London to-day.

8th.—The Luxembourg Conference assembled in London yesterday. A guarantee for the neutralization of Luxembourg was declared indispensable. It is stated that the Powers engaged hesitate to give this guarantee, but upon which Prussia insists.

The next sitting of the Conference takes place to-morrow.

A motion brought forward in the House of Commons by Sir John Gray, to consider the privileges of the Irish Church, has been rejected.

9th—The Luxembourg Conference assembled for the second time, to-day. England has agreed to the principle of the neutralization of Luxembourg. Peace is assured. The period for the evacuation and dismantling of the fortress will be fixed at the next sitting of the Conference.

Earl Derby (in the House of Lords) and Lord Stanley (in the House of Commons) have announced the settlement of the Luxembourg question by a European guarantee for the neutralization of the Duchy. The signature of the treaty will be made immediately.

Mr. Walpole has resigned the office of Secretary of State for the Home Department.

10th.—Mr. Disraeli's amended compound householders' clause has been voted by 322 against 156.

Mr. Gathorne Hardy, President of the Poor Law Board, succeeds Mr. Walpole as Secretary of State for the Home Department.

It is intended to prosecute the members of the Reform League for trespassing in Hyde Park.

—11th :—A despatch of Sir Stafford Northcote's dated May 2nd, relative to the compensation of Indian officers for the loss of their bonus, instructs Sir John Lawrence to give full effect to the intentions expressed in Earl Cranbourne's despatches of the 8th August and 15th December 1866; it also declares that the (Governor General's) restrictions are inconsistent with the instructions contained in those despatches.

President Johnson has ordered the writ of *habeas corpus* issued by the Virginia Court on Mr. Jefferson Davis to be obeyed.

Forty guineas insurance premium has been paid upon the ship *Callerhoe* from Bombay.

The Luxembourg treaty was signed by the respective powers to-day, and is to be ratified within four weeks, when Prussia shall have evacuated the fortress, the stores and materials being previously removed.

14th :—The Richmond (Virginia) Court has bailed Mr. Jefferson Davis.

The Supreme Court has dismissed the appeals of the states of Georgia and Mississippi (against the Reconstruction Act).

The lodger franchise—ten pounds yearly rental and twelve months' residence—has been adopted by the Derby Government.

The Marquis de Moustier has announced the stipulations of the Luxembourg treaty,

Miscellany.

—The Wesleyan Mysore Mission; Bangalore:

Two baptisms have taken place during the year, one of which was that of a young man, a convert from heathenism. He was a Vishnuite of good caste who became impressed with the truth of Christianity through the preaching of the missionaries, and frequent conversations with the Christians. After he had signified his intention of joining the church he was placed for a time under the instruction of Rev. Abijah Samuel, and when we were satisfied of the sincerity of his motives, he was admitted into the church by the rite of baptism. It was a solemn and interesting occasion. But alas! our hopes were doomed to disappointment. In a short time his heathen friends began to gather around him and before the end of a month he mysteriously disappeared. Every effort has been made to trace him, but without success. We have no doubt of the sincerity of his profession and pray that he may have grace to endure persecution, and be faithful unto death.

There have been three enquirers during the year whom we had hoped to have gathered into the church. But in these cases as in many others the faith and patience of the missionary have been put to severe test. Hundreds in various parts of India are brought just to the point where they must count the cost, and few alas! feel that they can pay the price, and give up all for Christ. Of the three who were under instruction, one shrank from the fear of losing his caste; another, though he was willing (he said) to break his caste, saw no means of obtaining a living after he had done so; the third on mentioning his convictions to his wife met with such a storm of abuse, that he has not dared to come near us again.

Cantonment:

During the past year several new members have been gathered in from amongst the soldiers on the station. The religious experience of these new members is very satisfactory. There have been five cases of backsliding; but three of these have been restored again to God, and his church, and appear to be more earnest than ever "in working out their salvation with fear and trembling." It is not an easy matter to serve God in the midst of the temptations, blasphemies, and petty forms of persecution in the barrack room; but the constancy and devotion of some of our members in the army, recall to our minds some of those grand old heroes of early Methodism who would rather suffer than sin, and would rather die than deny "the Lord who bought them."

Mysore Circuit:

During the year we have had much discouragement with our native society. Two or three have required rebuke for conduct unbecoming Christians. Two others of whose piety we have no doubt, have needed censure for grave errors of judgment, arising from heathen influence and defective views of Christian duty. In the case of several we have had to mourn over spiritual declension, and great indifference after repeated and faithful warnings. There are, however, several who have given us very much satisfaction, and who have been growing in grace and in knowledge of divine things. Their characters have become much stronger and less liable to influence from the world, and their experience of religion deeper, and more uniform. Two have been removed by death. One of them was an old women of intelligent and consistent piety, who died very peacefully while engaged in prayer The other was one of our Yeeranagery converts, the first who has been removed from us. He had not shown much capacity for knowledge, but he had been truly converted to God. In his last hours he spoke with calm assurance of his entire trust in the merits of Christ for salvation, and anticipated without any misgiving the happiness of heaven. His death produced a great impression on the village. Some of the Hindu women tried to comfort the mother of the young man :—"There is no need for you to weep." they said, "he had a happy death. None of our husbands and sons die in that way."

—Report of the Gujarat Tract and Book Society; Rev. J. V. S. Taylor:

I am still without an efficient colporteur, and the prejudice against our books is still considerable. A few have got into circulation this year in Neriad and Baroda, the only places where there has been any disposition to purchase. A young man from the neighbourhood of Baroda has visited me twice during the last fortnight. He ascribes his first impressions regarding christianity to the influence which the perusal of christian books had upon his mind. He says there are two others in his village who are impressed in the same way. I hope they may be led to receive the truth. Other incidental proofs are occasionally manifest of the influence which our christian publications are having upon the people.

Rev. W. Beatty:

During the past year three young men were

led to put themselves under Christian instruction by the advice of a Bava who read to them from one of the Society's books. Circumstances lead us to believe that this Bava, a native of Gujarat, was for a length of time under instruction at Gogo. After he returned to his native place, it would seem that the tract helped to supply the loss of direct teaching, and was made the means in the hand of God of directing others to the source of life. Thus we see that when we least think of it, and it may be years after the tract has left the Mission House it is doing its work.

An agency so necessary, and promising such rich results, calls for increased exertion.

—*Missionary Herald*:

Letters from Mr. Jessup in the Herald for February, announcing decided religious interest at Beirut, have doubtless awakened hopes in many hearts, and led to earnest prayer. This letter will not disappoint the hopes excited. It reached the Missionary House just at the close of the week of prayer,—("Before they call I will answer,")—and is well calculated to encourage. Nothing is too hard for the Lord, and fields which have long seemed unfruitful may be made, at any time, to produce an abundant harvest.

The Work of the Spirit. "It is eleven years today since I first sailed from Boston, on the bark *Sultana*, on my way to Syria, and this week has been perhaps the happiest week of my whole missionary life. The Lord's Spirit is working among us, and sinners are turning unto God. There has been more real heart-searching *inquiry* for a few weeks past than I ever knew before in Syria. I wrote you of the awakening in the girls' school, and of the case of Elias Saadeh, of Tripoli, now teaching the boys' school in Beirut. His conversion has been most marked and interesting. Even unbelievers notice the change. His whole soul seems to be in the work of doing good. Though a comparative stranger in Beirut, he has been laboring and praying with the young men about him, urging upon them the matter of their personal salvation and pleading with them to turn to the Lord. It is most sweet and comforting to hear him tell of what the Lord has done for his soul. Hardly a day passes but he brings some young man to me to be prayed with.

"Among his acquaintances here was Beshara Haddad, the eldest son of the lamented Tannoos el Haddad, the first Protestant in Syria. Beshara had grown up in impenitence and indifference. He is now the head of a family, and a teacher in the preparatory department of the College. A fortnight since he came to me with Elias, in deep distress about his sins—almost in despair. With tears and deep emotion he spoke of his past life, and his fears lest he had sinned away his day of grace. After conversation and prayer they went away, and the next day I learned that he was rejoicing in Christ. He came in to tell me of his new experience, his love for the Saviour, his deep sorrow for sin, his entire dedication of himself to the Lord. His widowed mother was taken by surprise. She could hardly believe her senses, and told one of the sisters of the church, 'My son Beshara has gone, and another Beshara has come in his place.' The next day another of the teachers of the same institution came in, all broken down with sorrow for sin, asking, 'What shall I do? What shall I do?' He had formerly borne the character of an unsteady and not entirely reliable youth, but his convictions of sin seemed most overpowering. He mourned and wept, and begged me to pray for him, and with Elias and Beshara, spent a part of the evening in prayer. Not long after he, too, found peace in believing, and his deportment indicates that he is entirely changed. These three young men are educated and are teachers, ane their influence must be very great. Another teacher came to me soon after, much affected, and thinks he has put his trust in the Lord Jesus. On the following Lord's day evening, Assaf, a man in my employ, (whose wife is a consistent Christian,) came into my room in great distress of mind. He is naturally frivolous and thoughtless, and I was greatly surprised to find him in this state of feeling. The Spirit was evidently striving with him. He struggled hard, but could only see his sins in darker and darker hue. At length he yielded his all to Christ, and is now an altered man. I can see the change very strikingly, and his whole manner is that of a Christian disciple.

"After him one of the college students came to talk about his soul, hoping that he had put his trust in the Saviour, and then one of the workmen in the printing press, and a young merchant who has lived for some years in France, and then a young man who had been in the Government employ in the custom-house, and left the post because he was obliged to work on the Lord's day, and then another teacher, and then several young women, until hardly a day passed but some new person came to talk about his soul and ask for the prayers of God's people.

—*Missionary Herald* for April; Eastern Turkey Mission; letter from Kharpoot:

"After the opening exercises, Mr. Wheeler gave a most graphic and interesting sketch of the thirty-seven days' tour from which he and his associates had lately returned. At Choonkoosh, two days' journey from Kharpoot, many of the people came an hour's distance to meet and welcome them, and crowds escorted them, triumphantly, into the city. 'Nine years ago,' said Mr. Wheeler, 'I made my first visit to Choonkoosh, in company with Brother Dunmore; and we were hooted at, stoned, and at last driven from our room, in the pouring rain and splashing mud of a dark night!' Now, every house seemed open to receive them, and had there been a *hundred*, instead of thirty-five or thirty men, they would have been amply accommodated. Here they found a large and expensive house of worship, built by the people. The men had brought all the timber by hand, a distance of from three to five miles. It sometimes required thirty men to bring one stick. Women and children brought water and earth and stones, and what is still more wonderful, Armenians of the old church, and even *Turks*, lent a willing hand in bringing materials for this temple of the Lord. A Turk who was at the same time erecting a mosque, expressed great surprise at this; for, said he, 'I can scarcely get my work done for money, and yet the people help to build the Protestant meeting-house for nothing.' Women were still busy in plastering the walls; but they hasted to finish their work that a meeting might be held there for the first time. It would not be strange if some of these women were among the most bitter and fierce of the noisy mob of nine years ago. What a contrast! Is not this one triumph of truth sufficient to rejoice the heart of every Christian who has prayed and labored for the establishment of Christ's kingdom in Turkey? But while we exult in the abundant blossoming of trees which give promise of a rich harvest, we will not forget the patient toil of the husbandman, the 'sowing with tears,' digging deep, and enriching the soil with new elements, that they 'might have *life*, and that they might have it more abundantly,' according to the will of the Master. The chapel at Choonkoosh is infinitely more precious to the people because it has *cost them* much toil and self-denial, and to us it is beyond price as a monument of God's grace.

"The pastor then gave us some deeply interesting information respecting another race, also dwelling among the Koords and speaking their language; a nation of heathens, sunk in the lowest and most degrading forms of idolatry; for the *Yezidees*, as they are called, worship the *devil!* They are descendants of an ancient Persian race, and it is said number one hundred thousand. Their symbol is the Peacock, an image of which they worship at their 'sacred shrine.' They also have a sacred fire among them. The doctrines of this devil-worship are just what we might expect: 'Our priests,' they say, 'teach us that it is essential to *manhood* to lie, steal, and murder, and be a dog. One cannot be considered a man unless he has *killed* some one!' etc., etc. This class can also be reached by the new instrumentality soon to be prepared in the Kharpoot schools, if God do but grant his blessing."

MICRONESIA MISSION.

Ponape, or Ascension Island, was one of the first positions occupied by the Micronesia mission, Messrs. Sturges and Gulick having taken up their residence there in September, 1852. Mr. Doane joined them in February, 1855, but left for a new station, on Ebon, in October, 1857. Dr. Gulick also left in 1859, and from that time Mr. Sturges was the only missionary until the return of Mr. Doane, in the summer of 1865. Letters from him, which have appeared in the *Herald* from time to time, have shown that his labors were greatly blessed, though, at times, he experienced sore trials; and this communication from Mr. Doane indicates that the Divine favor still rests largely upon missionary labor there.

A Great Work Done. "The time which has passed since our arrival here has not been without interest. Indeed, events have transpired of very deep interest, such as make this portion of our renewed life on Ponape largely to be prized. I refer, of course, to the progress of our Master's kingdom. With what had been done before and what has been done since our arrival, we can now claim *one half* the population of the island—a population of some five or six thousand—as on our side; I wish I could say, *truly*, on the Lord's side. You may be surprised that I express myself thus, that we can speak of three thousand persons as turning to the side of the missionary, as giving up one at least of their ugly sins,—the use of the disgusting, stupefying, semi-intoxicating *ava root*,—as being willing to be taught by us, asking largely for books, attending more or less on what of schools we have, bearing quite patiently reproofs for evil, all praying much, and taking part in meetings—both speaking and praying, and yet feel doubtful as to calling them children of the Lord. I trust many of them are such,—that the change is not one outwardly alone; but you know so much of native character that my remark may not, after all, seem so very strange. But leaving out of view the question as to how radical this change is, a work has been done here of thrilling interest; one over which the churches at home may warmly rejoice, and over which, I trust, the blessed spirits above do sing new hallelujahs. We will leave the reality of the *heart-work* to the Master, it shall be ours to rejoice over what we see.

Change in the Jokoits Nanakin. "During the past winter, two very important chiefs, on the north side of the island, have cast in their lot with us. One of these is the Nanakin of the Jokoits [or Jokoitj] tribe. He is an old man, has long resisted the truth, has been a man whom it has been a very unpleasant duty to visit, so meanly did he and his sons treat us. It is not many months since he armed his attendants and made an attack on the Uajai, Hezekiah, of the Meterlanim tribe, as he was passing in his boat. But now, I am happy to say, he is another man. He is a praying man, and seems sincere. As we visit him now, we receive all the attention we deserve, are cordially welcomed, and well cared for in the way of food. He takes much apparent pleasure in meetings, and is fast becoming acquainted with the Old Testament chronology, and its characters. He can repeat, quite correctly, the names of all the descendants of Seth, to Noah, and their ages. And it is a very interesting fact, that this people are, so soon as the change takes place and they become *missionary*, deeply interested in the characters and incidents recorded in the Old Testament. And the farther back in time they can go the better.

Another Chief. "In the change of this old man—the Nanakin—we now claim all the Jokoits tribe, and its dependencies, as with us. One of these dependencies, the semi-*Nut* tribe, has but recently joined us. Leben Nut is now a friend to us and our cause. A few months since, I found him in his feast-house, attending a feast and pouring down the ava. Now, all is cast away,—not a root is 'pounded' for him. On the contrary, he but recently broke up a meeting of ava drinkers, refusing to have the root used in his tribe. This chief, too, but a few months since, encouraged and took part himself in breaking up prayer-meetings among his people. He is now willing that the people should have as many such meetings as they wish, and he himself attends and takes part in those held near his residence. We bless the Lord for this 'increase' of his kingdom. And the good work is going on. We hear of changes in individuals and communities here and there, showing that the leaven is working. May it do so, till this whole mass of Ponape life shall be affected by it.

Learners—Schools called for. "A very interesting feature in the progress of the work is the number of those who are learning to read,—some learning by *rote*; yes, even learning thus chapter after chapter in John's gospel, so as to repeat them,—but many reading intelligently what books have been prepared for them. I am feeling, just now, that the matter of schools and school-teaching needs to be quite largely attended to. We are erecting, under the planning and control of Brother Sturges, a school-house and meeting-house in one. We trust the torch may never be put to that. We need to raise up native *teachers*, or *helpers*,—something of the kind,—and we shall begin the work at once.

Visit of a Government Vessel needed. "We are feeling very much the need of the visit of a Government vessel. As things now are we have no *protection*, for property or life. We have felt that such a vessel, commanded by the right man, would do our cause much good. But we shall not

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trust too much in such agencies. We know the gospel of our blessed Lord can and will do for us, in time, all that we need, or nearly so; and we do rejoice that signs of the coming of his kingdom, all over this island, are so manifest. Pray for us, and the advancement of the Master's cause here."

New Building and School. Thus far Mr. Doane wrote under date of May 11th. On the 29th of September, having then opportunity to send his letter, he added: "The school-house mentioned above is about finished; at least it has been in a usable condition for some two months. And I am happy to say it has done us great service. We have gathered daily from thirty to one hundred; a school on rather the sliding scale, but truly school to be rejoiced over. We have taught spelling, (in native,) slate-writing, arithmetic, geography, reading, and singing; and some pupils have been required, by Brother Sturges, to write compositions. On the part of many pupils there has been real enthusiasm, some coming twenty miles, and remaining here for weeks, to be instructed, In progress, all have done well, —some splendidly. A *few*, in arithmetic, have progressed as far as multiplication, understanding well what they have done over, and showing, so far as I can see, as much mind for such studies as American youths. We are hoping a few will be used by the great Master as teachers. We instruct them with that end in view.

Continued Progress. "On various parts of the island the good work has gone on; so much so that the heathen party begin to feel that the day of their power for evil has passed, and will not be much disposed to burn 'missionary house' any more. There are places where darkness still reigns, but there is hardly a place where there are not some praying ones. We think the churches will rejoice over what has been accomplished here, though there is still much, *very* much, to be done. We hope to have their prayers that the work may be gloriously ended on this island, even in our day.

"We shall look with much joy for the coming of the new 'Morning Star.' May she be safely kept amind all dangers. We thank the Board for feeling and doing so much for us, to carry on the work here." *Missionary Herald.*

THE IDOLATRY OF MAN.

BY THE REV. N. HAYCROFT, M.A., LEICESTER.

Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of?—Isaiah ii. 20.

The progress of Christ's kingdom is to be followed, according to the teachings of prophecy, by the overthrow of every vestige of idolatry. None will dispute this as to its grosser forms. Much of ancient Polytheism has passed away. The gods of Assyria, Egypt, Greece, and Rome have perished before the advance of Christianity. Few will doubt that the same fate awaits the venerable idolatry of India and China, as well as the Fetishism of Africa. Though a long period may elapse before its dirge is sung, Polytheism is every where declining. Missionary annals are laden with facts which point towards the fulfilment of the prediction,—"The idols he shall utterly abolish."

Idolatry is not peculiar to Paganism. It presents in Christian lands refined and subtle forms, which are not less dangerous because they are not felt to be degrading. These have received the assent of the cultured, and seem to commend themselves to our common instincts. But, according to the prophet, these are equally to cease. All objects of human interest are to yield to the supremacy which Christ is to exercise over His disciples.

There is an idolatry of men, as well as of things. Many of the Pagan gods were deified heroes,—men who achieved illustrious exploits while they lived, and were deemed worthy of admiration after death, Modern heathenism still exhibits this feature; every nation has its heroes and demi-gods. Romanism has exalted the saints to the position of subordinate mediators, and has made them, with the vulgar, objects of idolatrous homage. Instinctive veneration for the great and good has been perverted into a miserable superstition. If we have not idols of silver and gold, and repudiate the worship of dead men, phases of idolatry exist among us, against which we need to be cautioned. These are exaggerations of natural sentiment, and are mischievous in their results though their real character is unsuspected.

There is, *first*, the worship of the priest. It is the tendency of superstition to magnify the office of the priesthood, until much of the veneration due to the divinities at whose altar they minister is transferred to them. The priest is revered as the expounder of the Divine will, as the presenter of human offerings to the deity, as possessing a mysterious power over the resources of his God to withhold or communicate them at his pleasure, and as holding the keys of the future world. Supernatural powers are frequently ascribed to him. There is thought to be a special virtue in his blessing or curse. Sanctity is attached to his person and office. Implicit trust is placed in his teaching, and unquestioning obedience is rendered to his commands. Under false religions priests exercise a nearly absolute authority. Their persons are sacred from violence. They are beyond the jurisdiction of the ordinary tribunals. They yield the most potent influence for good or evil. If they are not adored as gods, the sentiments cherished for them approach so nearly to worship as to be scarcely distinguishable from it.

The powers and prerogatives of the priesthood are nearly as great where Popery prevails. Nor can much less be said of some Protestant communities. When a man is believed to possess a mysterious sacredness of character by virtue of his office; to receive an extraordinary qualification for the ministry through apostolical descent, and episcopal ordination; to have the power of giving or witholding absolution, and thus opening or closing to man the "kingdom of heaven;" to effect by some spiritual magic in baptism, the regeneration of the soul; to have the power of offering to God in the sacrament the body and blood of Christ, and by prayer to bring these into union, if not identity, with the consecrated elements, he is regarded with an awe which approaches nearly to worship, and he is exalted into a position in which he can, without extravagance claim unusual homage. Priests claim to be "Reverend" from their functions, and their superiors are "Fathers in God." They occupy a position to which no man should be exalted, a position which can be filled only by the Lord.

There is also, even among Evangelical churches, an exaggerated estimate of the ministers of religion, and undue importance attached to their office, and an excessive admiration of their gifts; as for instance, when a man's teaching is made the standard of orthodoxy and his name becomes the watchword of a sect, when the voices of Paul and Peter, and even Christ, are exchanged for the voices of Wesley and Calvin, and only that portion of the sacred oracles is valued which has flowed through one of these narrow human channels. In their admiration of men, Christians attach themselves to one preacher, to the depreciation of others; "one saith, I am of Paul, another, I am of Apollos;" forgetting the unity of the brotherhood, the diversity of gifts with which Christ has enriched his servants, and that they are merely so many conduits through which the same divine truth refreshes them, the "earthen vessels" in which divine truth is stored for the instruction of all. God forbid that his ministers should cease to deserve the respect and confidence of their flocks. But it is an error to regard them with reverence on account of their office, without regard to their character and their labours; it is an error to allow them to hide from us the person and work of the Church's Master and Lord. They are as signal posts which point to the city of refuge; let them be valued as such. They are under-shepherds caring for the flock, and must not be confounded with Christ, the "Great Shepherd of the Sheep." Where a minister is honoured to the sacrifice of independence, or because of priestly functions—where he occupies a position above that of a "brother beloved," one "esteemed very highly in love for his work's sake," those who thus regard, him expose themselves to the rebuke, "Cease ye from man, for wherein is he to be accounted of." *(To be continued).*

DOMESTIC OCCURRENCES.

MARRIAGES.

BOYD—BUTCHER—May 8th, at Mahableshwar, by the Rev. John Churchill, M.A., the Rev. Dugald Cameron Boyd, M.A., Minister of the Free Church, Bombay, to Eliza Marian, daughter of Lieut-Colonel Butcher, (late of the Madras Army) Clifton, Bristol.

DEATHS.

PLATTS—May 11th, at Upper Colaba, Emily Ann, daughter of Captain H. T. Platts, aged 6 months.

COGHLAN—May 6th, at Delhi, of cholera, Captain Edward Coghlan, 106th Light Infantry, son of Major General Sir W. M. Coghlan, K. C. B., Royal (Bombay) Artillery.

GOSLIN—May 11th, at Poona, of brain fever, William Herbert Wilkinson, son of Lieut. William Wilkinson Goslin, Deputy Assistant Commissary, aged 2 years and 5 months.

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